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I.—*Memoir on Chinese Tartary and Khoten.* By W. H. WATHEN,
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[*Extract of a letter to the Sec. As. Soc. read at the Meeting of the 2nd inst.*]

Having had opportunities of conversing with many natives of Chinese Tartary, several of whom were intelligent and well-informed men, I have drawn up a description of the country, from the information I obtained from them; and, as in the absence of any more correct accounts of a region which has not been visited since the time of GENGHIZ KHA'N and his successors, this may prove interesting, I transmit the memoir to you, to be laid before the Society.

I am well aware of the great caution with which oral information on such points should be received. The accounts I obtained were not elicited by any formal queries, or by giving the persons addressed any idea of the object in view; but in the course of daily interviews, and by friendly intercourse with them; and all my questions were casually introduced in the course of desultory conversation.

I have been on friendly terms with at least ten of these persons, who were on their way to perform pilgrimage at Mecca; and where I had any doubts regarding the authenticity of information received from one, I took advantage, on a different occasion, to address myself, on the same subject, to another, and thus an opportunity was afforded to rectify any thing which might have been incorrectly stated.

My sole object has been to add, in any degree, however trifling, to our knowledge of a country so near our own frontier, and of which, at present, so little is known; and I trust I shall be excused, at least, in my humble attempt to imitate those great men MM. HUMBOLDT and KLAPROTH, who have been gaining information, in precisely the same manner, from natives of Chinese Tartary, who have resorted to Orenburg, or Orsk, on commercial pursuits, the result of which they have lately published at Paris.—W. H. W.

Chinese Tartary.—The province of Chinese Tartary contains, at present, nine towns of considerable magnitude, namely, *Yárkand*, *Kashgar*, *Auksú*, *Eela*, *Yengí Hissár*, *Ooch Túrfán*, and *Koneh Túrfán*, (which is sometimes called *Hami*,) *Gúmmí*, and *Lopp*.

Yárkand.—Of these, *Yárkand*, from the extent of its population, may be said to be the capital of the province, though, in a political point of view, each of the governors and Chinese residents of those towns exercises independent authority. *Yárkand* is described as being a flourishing and populous city. It has two forts: the principal one is of large extent, but its walls are of clay; and it is uninhabited; the other, which is rather smaller, has four gates, is inhabited, and is considered by the natives as very strong, being built of stone and chunam, and surrounded with a ditch. The suburbs extend over a considerable space. The population of *Yárkand* is said to consist of about 30,000 families, as found by a census made by the Chinese—each family consisting of from five to 10 persons. Only 200 Chinese merchants are fixed residents; but many other traders of the same nation resort to the city—departing after a temporary stay. There are also many *Túngání* merchants resident in the place, and a number of Chinese artisans. Many natives of *Kashmír* have settled at *Yárkand*, a very few Hindus, and some *Shíahs*, or, as they are called, worshippers of *Alí*; but no Jews or *Nogai* Tartars. The houses are generally one story high, and built of clay, which answers the purpose sufficiently well, as very little rain falls in these countries. *Yárkand* boasts of numerous mosques and colleges. There are two spacious bazars—one within the fort, and the other in the suburbs, besides other smaller bazars in different quarters of the city. Horse-flesh is sold in the butcher's shops, and generally eaten: it is not considered unlawful food by the people of the country, and generally sells for the same price as mutton. *Kim-miz* is not used by the inhabitants of the towns, but by the *Kalmuks*, and other roving tribes. The tenets of the *Musalmán* religion do not appear to be very strictly observed in Chinese Tartary; and the inhabitants seem to be much more tolerant than those of *Kokan*, and other places in Independent Tartary.

The Chinese government has a force stationed at *Yárkand*, stated to consist of about 7000 soldiers, partly Chinese, and partly *Mandshus*, or *Mongols*, of whom a portion garrison the forts; the remainder are cantoned outside the town, much like the English troops in India. The whole are under the orders of an officer, who has the title of *Umbaun*. There are no *Túngání* soldiers in Chinese Tartary; for, as they are *Musalmans*, the Chinese fear that they would,

being of the same religion, join the Usbeks in case of any insurrection taking place. The *Túngánís* live in the country, the chief towns of which are *Salar* and *Seiram*. ALEXANDER the GREAT is said to have penetrated as far as *Salar*, and to have left a colony of his soldiers in the country, from whom the *Túngánís* are descended. They derive the name from several Turkish and Persian words, in different ways, signifying, left behind, looking back, &c. &c. It is a general tradition, that ALEXANDER carried his conquests through this country, to the frontiers of China proper. The Umbaun, who is the Chinese resident, is the chief political, as well as military, authority in each district. The present Governor of *Yárkand* is ABDUL REHMÁN BEG WAUG, who is the nominal Usbek ruler of the country; but is, to all intents, under the most complete control of the Umbaun, who has sole authority over the regular Chinese troops stationed in the district.

There are many small towns and villages dependent on *Yárkand*. The whole district round it is said to be most populous, and is thickly interspersed with villages and hamlets. The country is described as very fertile also; and amongst its productions are enumerated wheat, barley, rice, gram, *jawári*, *bajrí*, and various seeds from which oil is extracted. Melons, grapes, apples, and other fruits of temperate climes, are also abundant. A large portion, however, of the wealth of the people of the country about *Yárkand* is said to consist of flocks of the shawl goat, called by them *Akhchahs*, of which almost every landed proprietor possesses a large number. The *dúmba*, or fat-tailed sheep, is also common. Plantations of mulberry trees are very numerous, and great quantities of silk are produced.

Irrigation is said to be carried on to a great extent, the whole of the lands in the vicinity being plentifully watered by rivulets, and streams of water, flowing from the mountains.

Kashgar.—The city of *Kashgar* is the ancient capital of the province; but since the rebellion of *JEHÁNGÍR KHOJEH*, when its inhabitants suffered much from both friends and foes, it has fallen greatly to decay. *Kashgar* is the frontier station, and five days' journey from *Yárkand*; with a *káfila* it is six days; but with quick travelling the distance may be traversed in four. The city itself contains about 16,000 inhabitants: many towns, villages, and castles are also dependant on it, the population of which is very considerable. The Usbeck chief of *Kashgar* is named TAHI'RULDI'N BEG, who has not the title of WAUG; but his government is distinct from that of ABDUL REHMÁN BEG WAUG, the chief of *Yárkand*. He is, however, inferior in rank to the WAUG. Eight thousand Chinese regular troops are constantly cantoned at *Kashgar*, as a check on the Khán of *Kokán*.

Yengí Hissar.—On the road, about half-way between *Yárkand* and *Kashgar*, lies the town of *Yengí Hissar*, which is famous for its dancing girls and musicians, who are Musalmans, and resemble those of India.

Auksú.—*Auksú* is north-east from *Yárkand*, and distant about 20 days' caravan travelling. This town is represented as a very flourishing place, and a great commercial mart for the products of China and Russian Tartary. It is the residence of a *hákim*, named АХМЕД, son of ООЗАК, whose authority is distinct from that of the other chiefs. He is an *Usbek*, and lower in rank than the *WAUG* of *Yárkand*; and, in like manner, subordinate to the Chinese *Umbaun*. The number of Chinese troops in *Auksú* is 2000. The silver coin called *Tankeh*, the current money of the province, is struck at this place.

Eela, or *Gouldja*.—The town of *Eela*, which is also called *Gouldja*, is situated north of *Auksú*, distant 25 or 30 days' journey; but it may be reached in 20 by quick travelling. From *Yárkand* to *Eela*, the distance is greater, and ordinarily, a journey of 40 days. To this place, as also to *Yessik* and *Kouché*, the Emperor of China banishes criminals of magnitude, for three, five, seven years, or for life. Owing to the fertility of the surrounding country, fruit and grain are very cheap at *Eela*; and good horses, sheep, and *dúmbas*, may be had at very moderate prices. It is at this place, and the neighbouring country, that great numbers of the *Kalmuks*, or *Eleuth* hordes, have been located by the Chinese government. The climate is said generally to prove fatal to foreigners.

Kouché.—*Kouché* is situated north-west of *Auksú*, and south of *Eela*, at a distance of 40 days' journey from *Yárkand*, and about three months' journey from the Russian frontier. The population of *Kouché* consists chiefly of *Kalmuks*. The principal people of substance reside in the city, and the poorer classes in tents on the plains. These generally follow pastoral pursuits, and have numerous herds of cattle.

Ooch Túrfán and *Koneh Túrfán*.—There are two towns called *Túrfán*: one *Ooch Túrfán*, which is only two days' journey from *Yárkand* and *Auksú*; the other *Koneh Túrfán*, called also *Hami*, which is at a distance of two months' journey from those places. *Koneh Túrfán* is a very ancient city; and remarkable for the fine grapes which are there produced.

Lopp.—*Lopp* is situated at a great distance from *Yárkand*. The inhabitants are principally Chinese; but few *Usbeks* reside there. *Lopp* is remarkable for a salt-water lake in its vicinity.

Gúmmí.—Between *Yárkand* and *Eelchí* (in *Khoten*) is the town of *Gúmmí*, the chief of which some time since was KURBÁN BEG, who was said to be in possession of the stone called “*Yedeh Tásh*,” (rain-stone,) which, according to popular belief, possesses the extraordinary virtue of causing rain to fall, whenever it is placed in sweet water.

Khoten.—In the country of *Khoten* are the towns of *Karakash*, *Eelchí*, and *Kirrea*, besides many others of less magnitude. *Eelchí* was anciently called *Khoten*, but at present there is no town bearing that name, which is now applied to the whole district, of which *Karakash* is the capital; distant about ten or twelve days’ journey from *Yárkand*. The district is governed by two Chinese Umbauns, or residents, to whom are subordinate two *Usbek hákims*; one in *Eelchí*, and the other in *Kirrea*. There is a Chinese regular force of 2000 men stationed in the district; and the number of subjects paying tribute is estimated at 700,000. The population is chiefly *Usbek*; but *Kalmuks*, or *Eleuths*, are also settled in large numbers in different parts of the country. The *Musalman*s are more numerous than the *Buddhist idolators*. The policy of the Chinese is said to be opposed to the adoption, by any of their nation, of the *Muhammedan* faith.

Eelchí.—*Eelchí* is 12 days’ journey from *Yárkand*. In this town, and generally in *Khoten*, there are many *Baudh* priests and temples.

Kirrea.—*Kirrea* is five days’ journey on horseback from *Eelchí*. At this town is a gold mine; the sand of the river which flows near it is also found to contain that precious metal. Two or three hundred labourers are always employed in the mines, which are said to be very productive. The produce of this mine is monopolized by the Chinese government.

Revenue and Trade.—The revenues of *Khoten* are said to exceed those of *Yárkand*. A considerable trade is carried on between these places by *káfilas*, which carry mushroom, satin paper, gold dust, silk, grapes, raisins, and other commodities, to *Yárkand*; whence they bring copper pots, leather, boots, &c. to *Khoten*.

Trade of Chinese Tartary.—A very extensive commercial intercourse is also carried on between *Yárkand* and the large towns near it, as well as with *Kashmír*, *Badakshán*, *China*, and the *Russian* territories on the north-western borders of the Chinese empire.

From *Kashmír* the natives of that country bring to *Yárkand*, shawls, *kincábs*, *chikun*, white piece goods, and leather; and take back *ambú*, or pure silver, the wool of the shawl goat, called *tibbit*, and other articles.

The merchants of *Fyzábád*, which is the capital of *Badakshán*, bring to *Yárkand* slaves, and precious stones, taking back silver and tea. The *káfila*, which comes once a year, is generally about 40 days on the road; but by forced marches, the journey may be performed in twenty.

From *Andejan*, in the Khánate of *Kokan*, piece goods and other commodities are brought viâ *Kashgar*; the return trade from whence consists of pure silver, China-ware, tea, in boxes and bricks. The brick tea is of a very inferior quality, and is used only by the poorer classes. This trade is carried on by means of horses, mules, and camels.

Káfilas come from the Russian frontier, by way of *Eela*, *Auksú*, and *Kouché*, bringing broad cloth, brocades, silver, gold ducats, copper, steel, furs, &c. and they take back tea, rhubarb, sal-ammoniac, &c.

Communication with Pekin.—From *Yárkand* it takes a caravan from four to six months to travel to *Pekin*, (which the natives call *Pechín*;) but by quick marches, the journey may be performed in three months. There is but one road to *Pekin*, which caravans, or travellers, can use; for though there is said to be another, and shorter, route, its use is prohibited by the Chinese government. In the way there is one very difficult pass, where 20 matchlock men may oppose a whole army. A party of Usbeks is stationed there. At every stage is a Chinese *Ortung*, or post, of seven or eight Chinese, and about 20 Usbeks. No passport is necessary for persons going from *Yárkand* to China; neither are they prevented from remaining there as long as they choose, the leave of the Emperor not being requisite for this purpose.

An extensive trade is carried on between China and *Yárkand*. Great quantities of silk, great numbers of cattle, &c. are taken to China; articles of China manufacture, porcelain, and especially tea, form the returns.

Road to Tibet.—From *Yárkand* to *Ladák*, (or little *Tibet*,) which is nominally dependent on China, is a journey of 30 or 40 days. The country on the way is inhabited for two stages, where Chinese *Ortungs* are met with, five Chinese and 20 Usbeks in each; but for the next twenty days, the country passed through is a succession of plains and mountains, without inhabitants. The people at the *Ortung* inspect the passes given by the *Umbaun*, and after stamping it with their seals, return it; but it is kept at the last post, and given back on the return of the party, which must account for absentees. These *Ortungs*, however, it is said, may be easily avoided. By forced

marches, *Tibet* may be reached from *Yárkand* in 17 or 18 days. Thence to *Kashmír*, it takes a *káfila* 25 days; but the journey, by quick marches, may be performed in 15; there is plenty of wood, water, and forage, on the road.

To Auksú.—From *Yárkand* to *Auksú* is 20 days travelling by caravan: and on the way are 17 *Ortungs*, at most of which there are seven Chinese and 13 *Usbeks*; but at some, there are more. The road passes through a very woody country.

Rivers.—There is a river near *Yárkand*, the name of which is *Zurufshan*. It is generally frozen for three months in the winter; when horses, camels, and men may pass over it. From the part of the country about *Auksú* two streams join the *Zurufshan*: one of them flows five *kos* distant from *Auksú*, and the other is seven days' journey from that place.

Climate.—In the summer, when the melons ripen, it is very hot in these countries; but during winter, it is extremely cold. In this season, a great deal of snow falls on the mountains, which are twenty days' journey from *Yárkand*; but in the city itself, very little falls. It rains very rarely, only twice or thrice in the year, for an hour or so; and then the weather becomes very cold.

Volcanoes—Sal-Ammoniac.—At the distance of 10 days' journey from *Auksú*, are two very high ranges of mountains, between which there is a valley, the surface of which, to a considerable depth, is covered with sal-ammoniac. There is a dreadful heat at this place, occasioned by a volcano, which, by the people of the country, is called "God's fire." The heat prevents them approaching it in the summer. During the eruptions, the sal-ammoniac is said to be thrown out, and showered over the valley, like mist, to the distance of one *kos*; it afterwards hardens, and becomes, during the winter, crystallized like ice. People go there in that season, cut it into convenient pieces, and carry it away. It is said, that near old, or *Koneh*, *Túrján*, also, is a mountain, out of which flames of fire are seen to issue.

Earthquakes—Cholera.—The natives state, that about three years ago, there were constant earthquakes in the province; and that the cholera committed great ravages at *Yárkand*. In *Badakshán*, the earthquakes destroyed a great number of houses and people.

History of the Province.—About eighty years ago, the whole of the country was in the hands of the *Kalmuks*, or *Eleuths*; and there was one *Túra*, or chief, in each district, as governor. The *Kalmuks* were subsequently conquered by the Chinese in the reign of *KIEN LUNG*, and the authority of the Emperor was established over the whole province. For a long period after that event, the Chinese

held it in possession, without any attempt being made, either by the Kalmuks to regain their lost authority, or by the natives, to assert their independence. Subsequently, however, the Chinese began to oppress the people to such a degree, as to excite much discontent, and a general feeling of dislike towards them. Taking advantage of this state of things, AI KHOJEH, a descendent of the ancient princes of the country, and a Syed of noble family, to whom the Kalmuks, as well as the whole of the Muhammedan population, were much attached, headed a rebellion against the Chinese, and opposed them with various success for some time ; but was, at length, forced to retire before their superior number. The Chinese are said to have made a cruel use of the advantage they had gained, and massacred the Muhammedans in every quarter where the least resistance was apprehended.

AI KHOJEH, and his followers, finding it impossible to continue the contest, fled to *Badakshán* ; but the prince of that country betrayed him, and gave him up to the Chinese, who put him to death. In retribution for this treachery, his country, the people of *Yárkand* believe, has been visited with the miseries that have since befallen it, and fell an easy prey to MUHAMMED MURÁD BEG, of *Kundúz*, who some years ago invaded and conquered it. When AI KHOJEH was thus delivered into the hands of the Chinese, his son, and his grandson, JEHÁNGÍ'R KHOJEH, fled to *Andeján*. Some years afterwards, AI KHOJEH'S son died, leaving his son JEHÁNGÍ'R KHOJEH, then a youth, under the care of the KHÁN of *Kokan*. About 10 or 11 years ago, observing how unpopular the Chinese had become, he formed a plan for regaining the possessions of his forefathers. Having succeeded in bringing over to his cause EESÁ BAHÁDUR, one of the influential men of *Andeján*, who joined him with a large body of the Khirgiz, and being supported also in his attempt by the KHÁN of *Kokan*, who sent a force of about 8000 horse to assist him ; he advanced into Chinese Tartary, and attacked the Chinese in their cantonment at *Kashgar*. The Chinese, and YUNIS WAUG, who was then the Usbek hákim of *Kashgar*, took refuge in the fort ; but the Chinese apprehending that this chief and the Muhammedans would join JEHÁNGÍ'R, put YUNIS WAUG, and many of the inhabitants, to death. This inhuman proceeding, however, failed of its object ; for it did not deter the rest of the inhabitants, who were Musalmans, from going over to JEHÁNGÍ'R ; who, thus strengthened, attacked the fort, and carried it by storm : the Chinese, who were taken by surprise, being either driven out, or cut to pieces.

JEHÁNGÍR KHOJEH then marched to *Yárkand*, where also he was well received by the inhabitants. The Chinese, after sustaining several defeats, abandoned the country. Encouraged by his success, the KHOJEH then proceeded to *Khoten*, and expelled the Chinese from that province. Whenever he made his appearance, the Chinese either gave way, or, resisting, were put to the sword. Thus JEHÁNGÍR acquired possession of the whole country, which remained in his hands for five or six months; but, abusing his power, he tyrannised over the people, and oppressed them. He became, in consequence, disliked, and was not supported by the inhabitants in opposing the Chinese, who returned with an army estimated at about 60,000 men, besides many Kalmuk horse. Being unable to check their progress, the KHOJEH retired to the mountains, and his *Khingiz* and *Andeján* allies retired to their own countries, carrying away with them property of immense value, of which, on the approach of the Chinese, they had plundered the inhabitants. Shortly afterwards, ISHÁK KHOJEH, of *Kashgar*, being jealous of JEHÁNGÍR, betrayed him into the hands of the Chinese general at *Auksú*, by whom he was sent to *Pechín*, (*Pekin*,) where he was put to death by order of the Emperor. For the service which ISHÁK KHOJEH had rendered, he received from the Chinese, the office and title of WAUG, or prince of *Kashgar*. The real cause of the defeat of JEHÁNGÍR KHOJEH was, that the Usbeks of Chinese Tartary were divided into two tribes, the *Ak Tak*, to which he belonged, who are of the *Naqsh-bandí* sect, and the *Kura Tak*, who are *Kadarís*, and who never cordially joined the other. ISHÁK KHOJEH was the chief of the latter. Sometime subsequent to his being appointed governor of *Kashgar*, he was called to *Pekin*, but never heard of after. It is supposed the Chinese were afraid of his influence, and that he was got rid of by poison.

Revenue—Albaum, or Land Tax—and Customs.—The revenue derived by the Chinese, or rather the payment made to them by their subjects in Chinese Tartary, is denominated “Albaum,” which consists of a capitation tax of one rupee from each man, per month, and a tenth of the produce of the land.

Syeds, múllahs, pírzádehs, faqírs, soldiers, &c. are excused from paying the “Albaum,” according to the laws of GENGHIS KHÁN. Formerly, land customs were levied on merchandize in transitu through the province; and were collected at the rate of $2\frac{1}{2}$ per cent. on the value, (or as the narrator described it, “1 in 40, that is, of 40 pieces of cloth, one was taken;”) but, about twelve years ago, this duty was entirely abolished, by order of the Emperor of China, and merchandize now passes free of impost.

Population and Language.—The native population of the country is Usbek, divided, as before stated, into two distinct classes, the Ak Tak, and Kura Tak. The language generally spoken is the Jaghatai Turkí, which the Kalmuks also understand. This is probably the purest dialect of the Turkí language, there being less admixture of Arabic and Persian, than in any of the others. A collection of a few common words will be found annexed to this memoir, which will show its great affinity to the other branches of that widely diffused tongue.

Chinese Troops.—The military force stationed by the Chinese in their provinces, is said to amount to between twenty and thirty thousand men.

Nature of the Government.—The Chinese government is represented to be very unpopular, at the present time, throughout these countries. There seems to be nothing in its system calculated to conciliate, or productive of advantages tending to reconcile the people to subjection to foreigners. The feeling of dislike, with which the Chinese are regarded, has been latterly much increased, in consequence of their carrying on vast works of fortification, and building walled towns, by the forced labour of the natives. The Musalman princes, chiefs, &c. are said to occupy, by the natives who had passed through India, nearly the same political position under the Chinese residents, or Umbauns, and stand in the same relation to them, as they supposed the Nawábs, Rájás, &c. of this country do to the residents of the English government, the Chinese interfering little in the direct management of the people, and leaving to the native princes the administration of the government and laws. The revenue, however, is realized entirely by the Chinese, the princes, &c. having large landed assignments.

English in India.—It is known at *Yárkand*, that India is governed by a nation of Europe (*Feringís*); and, it is said, that the Chinese entertain a high notion of the power of the English, which they view with feelings of apprehension, connected with an idea, that is prevalent in the country, of its being destined to fall into their hands.

Chinese Tartary accessible to European travellers.—It is said, that provided a person would dress as a native, allow his beard to grow, and accompany pilgrims on their return from Mecca, there would not be much difficulty in penetrating into Chinese Tartary; but that the easiest way would be by way of *Kokan* and *Kashgar*, as large *káfilás* of merchants pass that way. The person must, however, be able to speak Turkí, as very few of the natives of the country understand Persian; whereas, in the *Kokan* country, in Independent Tartary,

the population of whole towns speak nothing else. It would not be difficult for the individual to go even to *Pekin*, in China. All that is requisite is to get a pass from the governor, by paying a few tenkeh to the Chinese officers, giving out that his object is trade. My informants stated, that some years ago, a European made his appearance at *Yárkand*, in a native dress. He was discovered accidentally, and brought before the governor, who threatened him with torture if he did not confess who he was; but assured him that he would be well treated, if he spoke the truth. He admitted that he was a European, and was sent out of the country.

The foregoing particulars were elicited from various natives of the country, and at different periods, as they happened to arrive at Bombay, in their way on a pilgrimage to Mecca. One of these individuals was a prince of the country, another a *pírzádeh*, both persons of considerable education and information: the first was a native of *Auksú*; the second had travelled to *Badakshán*, *Kurratigin*, *Derváz*, and *Kokán*. Another was an inhabitant of *Eelchí*, in *Khoten*.

At the time this information was collected, I had not seen the works of Lieut. BURNES, or TIMKOWSKY, nor the papers by the Baron HUMBOLDT, and Monsieur KLAPROTH, in the *Journal Asiatique*.

It is remarkable, however, and perhaps, may add to the value of this information, that the accounts given me generally corroborate those of the above-named distinguished characters, with the exception of what Lieut. BURNES' informants told him respecting the troops in Chinese Tartary being *Túngánís*, which mine say is not the case; and the reason given by them seems to prove the truth of their assertion.

Collection of Words of the Turkí dialect, spoken at *Yárkand*.

Water	<i>Su</i>	Well	{ <i>Kuduk</i> and	Light	<i>Taghatteh</i>
Fire	<i>Ot</i>		{ <i>Kulduk</i>	Far	<i>Zirák</i>
Smoke	<i>Chakàn</i>	Salt	<i>Tus</i>	Near	<i>Yakin</i>
Steam	<i>Ohák</i>	Ghí	<i>Siriluja</i>	High	<i>Agis</i>
Man	<i>Ar Kisheh</i>	Milk	<i>Sut</i>	Mountain	<i>Tagh</i>
Woman	<i>Mazlam Kisheh</i>	Dog	<i>It</i>	Valley, or	} <i>Dawàn</i>
Girl	<i>Kiz (billa)</i>	Cat	<i>Mushshak</i>	Pass,	
Boy	<i>Oghal (billa)</i>	Horse	<i>A't</i>	Head	<i>Bàsh</i>
Red	<i>Kizzil</i>	Sheep,	} <i>Koyi</i>	Mouth	<i>Yaghis</i>
Black	<i>Kara</i>	Dúmba,			Nose
Green	<i>Yashil</i>	Cow	<i>Galleh</i>	Hair	<i>Tik</i>
Yellow	<i>Sarak</i>	Ox	<i>Oyi</i>	Foot	<i>Put</i>
White	<i>A'k</i>	Bull	<i>Bokakeh</i>	Ear	<i>Kullàk</i>
Good	<i>Abdàn</i>	Camel	<i>Togheh</i>	The goat	} <i>Akhchèh</i>
Bad	<i>Yamàn</i>	Ass	<i>Ashakr</i>	producing	
Old	<i>Aski</i>	Mule	<i>Khacha</i>	the Kash-	
New	<i>Yengi</i>	Dark	<i>Karàngo</i>	mír wool	

Arm	<i>Kul</i>	Ice	<i>Muz</i>	Five	<i>Bash.</i>
Sun	<i>Kiim</i>	Snow	<i>Kar</i>	Six	<i>Alteh.</i>
Moon	<i>Ai</i>	Rain	<i>Yamghur</i>	Seven	<i>Yetteh.</i>
Night	<i>Kicheh</i>	Deer	<i>Kik</i>	Eight	<i>Sakis.</i>
Star	<i>Yelduz</i>	Road	<i>Yol</i>	Nine	<i>Tokus.</i>
Year	<i>Yel</i>	A Sheep	<i>Koi</i>	Ten	<i>On.</i>
Stone	<i>Tash</i>	The wool	} <i>Tibbit.</i>	Twenty	<i>Yegirmi.</i>
Silver	<i>Gumish</i>	used for		Thirty	<i>Otus.</i>
Gold	<i>Altur</i>	making		Forty	<i>Kerk.</i>
Iron	<i>Tumir</i>	Kashmir		Fifty	<i>Alek.</i>
Wool	<i>Yung</i>	Shawls	Sixty	<i>Altmish.</i>	
Fool	<i>Tukkeh</i>	One	<i>Bir.</i>	Seventy	<i>Yetmish.</i>
Sister	<i>Saulin</i>	Two	<i>Iki.</i>	Eighty	<i>Saksen.</i>
Brother	<i>Yanm</i>	Three	<i>Uch.</i>	Ninety	<i>Toksan.</i>
Wind	<i>Shamal</i>	Four	<i>Tut.</i>	Hundred	<i>Yuz.</i>
				Thousand	<i>Ming.</i>

VERBS.

To give	<i>Birmak.</i>	To sell	<i>Satmak.</i>
To take	<i>Almak.</i>	To eat	<i>Kich kanch almak.</i>
To speak	<i>Dimak.</i>	To buy	<i>Satab almak.</i>
To strike	<i>Urmak.</i>	To drink	<i>Ichmak.</i>
To carry	<i>Makmak.</i>		

II.—Some Account of the Hill Tribes of the Piney Hills in the Madura District. Extracted from the MS. Journal of the late Major WARD. Madras European Regiment, communicated by Capt. T. J. TAYLOR,

The primitive inhabitants residing in the Varshagherry and Kunnundaven mountains, are the Kunnuver Villalers, in number amounting to about 4000 of both sexes, who resorted to them, it is supposed, about four centuries ago. They may be classed with the Villalers of the plain, yet differ in their habits and manners, scarcely having any intercourse with each other, or forming any connection by marriage. This latter circumstance may, however, in some degree be attributed to the difference of climate, the extreme cold of which the inhabitants of the low lands are unable to endure. It is still more singular that even among themselves they have peculiar habits and customs, which distinguish those in the east from their western neighbours: the latter consider themselves as something superior, and have no communication with each other. In their marriages, the Kunnovers of the east invariably use a teak-wood stool when performing the ceremony by way of distinction: those of the west are not so particular, the bride and bridegroom are seated on stools, the floor of the house being previously garnished with cow-dung, and fantastically ornamented with streaks of flour. When the operation of sprinkling saffron-water is over, the husband performs the most important part of tying the tally, a small golden ornament, around the neck of the bride; the whole concludes with an entertainment to the relatives and friends of